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AUTHOR Barker, Kipp A.
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ABSTRACT

The Indian Education Act of 1972, Title IV, has improved Native American education by emphasizing Native American control: it comes after 400 years of Euro-American involvement in Indian education during which assimilation was the primary goal. In 1568 Jesuit priests began "civilizing" and Christianizing the "savage" Indians: in 1794 the first treaty containing provisions for education initiated the federal government's attempts to convert Native Americans to Euro-American ways. In 1969 a congressional subcommittee found national policies for Native American education to be overwhelmingly inadequate, and subcommittee recommendations led to the enactment of Title IV. This legislation provides grants for developing programs to meet the needs of Native American students, including adults: for preparing teachers of Native American children, with preference given to training Native people: and for research to develop effective instructional programs. In 1974, $40 million in grants was awarded to 1,050 local school districts and organizations for diverse projects, including educational radio for Chippewa Indians in North Dakota and modern technology for 5,500 students in remote Alaskan villages. Title IV does not meet all the educational needs, but it has set the precedent for Indian control and self determination in education. (JH)

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Title IV: Improving Indian Education

by

Kipp A. Barker '76

presented to

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for

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Having an education in American society is believed to be a necessity. Native American people feel this way also. For hund hundreds of years, Native Americans have not been getting the education they deserve or want. In 1972, Congress passed a bill which is known as the Indian Education Act, or Title IV (P.L. 92-318). With the enactment of Title IV, educational opportunities are now improving for Native Americans. The purpose of this paper is to first show the reason behind the institution of Title IV, i.e., what led Congress to adopt this act. This includes showing how Indian education has been treated over the years. The provisions of Title IV will then be examined. Finally, this paper will show specific ways Title IV has affected Indian education.

In 1969, a Congressional Subcommittee on Indian Education was set up with the direct intent of examining a major failure in Federal policy: the education of Native Americans. Responsibility for the education of Native American children and adults is primarily in the hands of the Federal Government, and there have been definite failures of the Government to live up to its responsibilities. The Subcommittee found such disturbing facts as: the drop out rates for Indian children are twice the national average in both public and Federal schools; achievement levels of Native American children are two to three years below those of White students with the child falling farther behind the longer

he stays in school; only one percent of Indian children in elementary schools have Native American teachers or principles; and, one-quarter of all elementary and secondary school teachers would prefer not to teach Native American children.[1]

The Subcommittee found profound consequences that resulted from not providing effective education. The results were essentially that most Native Americans were condemned to a life of poverty and despair. For example, it was found that 50,000 Indian families live in unsanitary, dilapidated dwellings. The average Native American income in 1969 was $1,500, which was seventy-five percent below the national average. The unemployment rate was nearly forty percent, ten times the national average. One last result of an uneffective education was that Indians who migrated to urban areas in order to obtain work were untrained for jobs and unprepared for urban life.[2]

Having found such disturbing facts, the Subcommittee concluded "...that our national policies for educating American Indians are a failure of major proportions."[3] The Subcommittee proceeded to make sixty separate recommendations concerning the the improvement of Native American education. These recommendations had the theme of increased Indian participation and control of their own education programs.[4] Title IV was developed out of some of these recommendations.

Before describing the specific provisions of the Indian Education Act, an overview of the many years of failure of national policy towards Indian education will now be discussed. This

discussion will include national policy failures originating approximately four hundred years ago to those of the 1960's. The specific failures of public schools and Federal schools will also be included in this discussion.

There are basically six periods over the span of four hundred years which deal with the education of Native Americans. It can be shown that from the first contact with the Indian, schooling has been a primary tool of assimilation. "Education" was an attempt to rid the Indian of his "savage habits" and substitute a White middle-class value system in its place. The first such period which illustrates this attempt is the Mission period. The Mission period began with the Jesuit priests in 1568, who aquainted Native Americans to French manner, French customs, and French language. It was the same with the Protestants, they were "Angicizing" the natives. All of these European groups had the same goal: civilize and Christianize the "savage" Indian.[4]

The second historical period of Indian education is known as the treaty period. In this period, treaties were made with Native Americans which included a provision for education. The earliest of such treaties, signed in 1794, provided a tribe with teachers to teach the way of the White man. It was in this period that the Federal Government first began to use education as a means of assimilation. The basis for most Indian education programs was set down by an act in 1819 which provided an annual "civilization fund" to be used to convert Indians from hunters to agriculturalists. This act was effective until 1873.[5]

During the third period, known as the allotment period, the Bureau of Indian Affairs began building the boarding school system in the 1870's. Boarding schools were specifically designed to separate the Native American child from his reservation, thereby separating him from his culture and introducing him to White culture. After the allotment period came the Meriam Report and New Deal period. The Meriam Report of 1928 was critical of boarding schools and condemned the practice of taking Native American children from their homes. The report stressed the need for a relevant instructional curriculum which would be adapted to individual needs and backgrounds of the Indian students. The Meriam Report wanted the Native American family and social structure strengthened, not destroyed. The report had such an impact that when John Collier became Commissioner of Indian Affairs, he initiated programs in bilingual education, adult basic education, training of Indian teachers, Indian culture, and inservice teacher training. Unfortunately, however, these programs ended during the time of World War II because of a lack of funds along with a Congressional attitude of "de-Indianizing the Indian."[6]

The next period, a complete turnabout from the previous duration, is called the termination period. In 1944, a House Select Committee on Indian Affairs criticized reservation day schools for adopting education to the Indian way of life. It was believed that "progress" would be made only if Native American children were taken from their homes and placed in boarding schools. This, it was felt, would make the Indian child develop into a better American. In 1952, the BIA closed down all Federal schools in

Idaho, Michigan, Washington and Wisconsin and placed the children in completely unfamiliar public schools, where they were now the minority. Other Native American children were placed in boarding schools far from home. For example, Navajo children from Arizona were sent to Oregon and Northwest Indian children were placed in Oklahoma boarding schools.[7]

The final period, leading to the present situation, deals with the policy of the 1960's. The impetus of this policy was to counterattack "termination psychosis" which was a suspicion of all Government motives by Native American leaders. During this period, there were unheeded recommendations such as increased funds for scholarships and encouragement of Indian parent participation in the formulation of schools.[8] The main reason why these recommendations were not implemented, was that the BIA was ~~not~~ an effective instrument for the execution of new policies and programs.

There were, however, some positive accomplishments in Indian education during the 1960's. One such accomplishment was the establishment of the Rough Rock Demonstration School on the Navajo Reservation in Arizona. This school is run (currently existing) by a five member school board. Tribal elders ~~are used~~ to teach traditional materials. Culture curriculum materials were developed and a bilingual approach to teaching English is used.[9] A second accomplishment in Indian education was the Elementary and Secondary Education Act of 1965 (ESEA). This act provides funds for improving education of disadvantaged children. Disadvantaged Native Americans in public schools also benefit from this legis-

lation. Also under this act, special supplemental centers were developed and regional educational laboratories were established.[10]

Although there were some accomplishments made in Indian education during the 1960's, this period ended with problems of reorganizing the Bureau of Indian Affairs and alleviating Native American fears of termination policy which greatly hindered educational opportunities for Native Americans.

These four hundred years of failure are joined by current failures in both public and Federal schools. In most public schools, misconceptions, myths, inaccuracies and stereotypes about Indians are commonplace in their curriculum. An example of this is seen in Minnesota's elementary school texts in which they depict Native Americans as lazy savages who are able to only hunt, fish and harvest wild rice.[11]

In many cases, White power structure limits Native American control by preventing them from being elected to local school boards. There are a number of instances where school districts, educating a majority of Native American students, have no Native American members on the school board. This lack of Indian people on school boards leads to a deficiency in the understanding of the Native American community and special needs of Native American students. This may lead to a feeling of inferiority, and thus the Indian child may do poorly in school. A number of studies have shown that Native American children in such an environment develop attitudes and feeling of alienation, hopelessness, powerlessness, rejection, depression, anxiety, estrangement, and frustration.[12] As a result of this uncomfortable environment, many

Native American students drop out of school.

Findings of the "Equality of Educational Opportunity" study done by James Coleman further exemplify the lack of understanding of the Native American student and the effects which it has on him. A few of Coleman's findings were that one-quarter of elementary and secondary schoolteachers would prefer not to teach Native American children. He also found that Indian children, more than any other group, think they are below average in intelligence. Finally, Coleman found that Native American children in the twelth grade have the poorest self-concept of all minority groups tested.[13]

One can see that, at times, educational opportunities for Native Americans in public schools are atrocious, if not harmful. The conditions in Federal schools are as bad or worse than public schools. The Bureau of Indian Affairs operates 266 schools in seventeen States which are located on Indian reservations. Seventy-seven of these are boarding schools. Ninty percent of the students going to these schools enter first grade with little or no ability to speak English.[14]

The BIA budget is found to be greatly inadequate. With such things as rural poverty, cultural isolation, low level of parent education and non-English native language, the education needs of these Native American children call for special attention. There is a desperate need for superior inschool resources such as teachers, facilities and equipment in order to overcome inadequate preschool preparation. The trouble is found in the fact that, as of 1969, the BIA spent about $18 per child for textbooks, supplies,

and materials, where an appropriate expenditure would be about $40.[15] There is also a need for millions of dollars in construction funds to replace the substandard buildings and create new schools for the increasing enrollments.[16]

As of 1969, only sixty percent of Native Americans in BIA high schools graduate each year. Of those who graduate, only 28% enter college and of those who enter college, only 28% graduate. In other words, out of four hundred Native Americans entering Federal schools, only one will graduate from college.[17]

There is a disparity between the educational goals of Native American students in Federal schools and expectations of the teachers and administrators. The students, it was found in a study, clearly desired a firm ground in English, mathematics and science, while the teachers felt the most important things the schools should do for the students was stress personality development, socialization and citizenship. Only one-tenth of the teachers mentioned academic achievement as and important goal.[18] It seems as though the goal of BIA schools is to direct students to the cities. Yet, they fail to prepare students academically, socially, psychologically or vocationally for urban life. The result is that many Native Americans return to the reservation disillusioned, spending the rest of their lives in poverty and misery.

Although these failures in providing adequate Indian education are tremendously numerous, the Federal Government has enacted some Federal legislation prior to Title IV which subsidized, in part, Indian education. Public school education received by

Native American students has been subsidized since the 1890's. However, the initial purpose of subsidy was to draw Native American children toward schools so they could assimilate by means of "education." [19]

The subsidizing approach was formalized by the Johnson-O'Malley Act of 1934, which is still in effect today. This act allows the BIA to contract with the States to provide for education of Native American students, besides providing for medical attention, agricultural assistance and social welfare. In many cases, Indians are mixed with the White population so that it is easier to put the Native American students into the general public school scheme rather than provide separate schools for them. Problems arise when school districts use the Johnson-O'Malley money for their general operating budget, instead of using it specifically for the Indian students in the district. The Johnson-O'Malley Act is intended to be used for special services such as meals and busing for the Native American children. Another problem is that there is no detailed accountability of the use of Johnson-O'Malley money. A third problem is that Native Americans who have left their reservations are excluded from receiving funds from the Act. A final problem is that Native Americans rarely get the opportunity to decide how the money they receive from the Act should be spent. Proposals are usually drawn up by school administrators of White, middle-class backgrounds who use the money for general school operations. [20]

Starting in the 1950's, Indian education was further subsidized by Public Law 81-815 and Public Law 81-874. P.L. 815,

or the School Facilities Construction Act, provides for the transfer of a number of Native American students from Federal schools to public schools by authorizing Federal assistance in the construction of public schools attended by Native Americans. The payments to the school districts are on the basis of sudden and substantial increase in school enrollment of children who either reside on Federal property with a parent employed on Federal property or are attending school because of activities of the U.S. Government.[21] The Act contained initially no provision for assisting school districts educating children living on Native American lands. Most districts do not qualify for assistance because of the enrollment-increase requirement.

Public Law 874, or the Federally Impacted Areas Act, has provided school districts with funds affected by Federal activity. It gives money to school districts which suffer a loss in tax revenue because of being on Federal property, which is non-taxable property. Federal property includes Indian reservations. Native Americans were excluded from this act until 1958 because of subsidies from the Johnson-O'Malley Act.[22] In the fiscal year of 1969, approximately $505.9 million was granted under P.L. 874.[25]

Public Laws 815 and 874 have served as inducements for public schools to get them to accept Native American students. However, insufficient funding has left many districts with Native American children but no funds to educate them.

One can see that these pieces of Federal legislation are not that effective. By 1972, the Federal Government also realized it. Therefore, in hope of improving Indian education, Title IV was enacted.

Title IV consists of five parts: A, B, C, D, and E. In Part A, Congress has recognized the special needs of Indian students and therefore has provided financial assistance to local educational agencies which they attend. The grants awarded by the Federal Government may be used for the planning and development of programs intended to meet the needs of Native American students. The grants can also be used for pilot projects to see if the plans work. Finally, the grants under Part A can be used for the establishment, maintenance, and operation of programs. Up to five percent of the Part A funds may be alloted to Indian controlled schools located on or near Indian reservations.[24]

The amount of grants given to a particular local educational agency equals the amount of the average per pupil expenditure for a given school, multiplied by the number of Indian children determined. "Indian" is defined in Part E of Title IV as any individual who:

> (1) is a member of a tribe, band, or other organized group of Indians, including those tribes, bands, or groups terminated since 1940 and those recognized now or in the future by the State in which they reside, or who is a descendant, in the first or second degree, of any such member, or
> (2) is considered by the Secretary of the Interior to be an Indian for any purpose, or
> (3) is an Eskimo or Aleut or other Alaska Native, or
> (4) is determined to be an Indian under regulations promulgated by the Commissioner, after consultation with the National Advisory Council on Indian Education, which regulations shall further define the term "Indian"

Besides having to meet a number of conditions required in the application for Part A funds, there must be a meeting (open consultation) with the parents of Native American children, teachers,

and secondary school students so that these people have the full understanding of the program which the grant is being sought. The program is developed with the participation and approval of a committee made up of parents of Native American students.

Part B of Title IV provides grants to Indian tribes and organizations, as well as to State and local educational agencies and Federally supported elementary and secondary schools for Native American children to support planning, pilot and demonstration projects designed to improve the educational opportunities for Native American children. Two such programs are bilingual and bicultural programs, and health and nutrition services. Grants are also provided for educational enrichment programs and services (comprehensive academic and vocational instruction, preschool programs, special education programs for handicapped children, and others), preparations of teachers of Native American students, information dessemination and program evaluation. In applying for Part B funds, there must be parental participation along with tribal communities in that planning and development of respective projects.

Part C of the Indian Education Act (Title IV) provides assistance to State and local educational agencies and to Indian tribes and organizations to support planning, pilot, and demonstration programs designed to provide programs for Indian adult education. The purposes of the programs are to improve employment and educational opportunities for adult Native Americans, increase literacy rate among illiterate adult Native Americans and provide high school equivalency certificates in the shortest

feasible time. Part C also provides support for research and development programs to develop innovative and effective techniques for achieving literacy and high school equivalency goals. Finally, Part C programs provide surveys and evaluations of why there are problems of illiteracy and lack of high school on Indian reservations. As in Part A and Part B, such grants must have participation by individuals to be served and tribal communities in the planning and development of the projects.

Un-like the previous three Parts of Title IV, Part D does not provide for funds, but establishes the Office of Indian Education in the Office of Education of the Department of Health, Education and Welfare. The Office of Indian Education is headed by the Deputy Commissioner of Indian Education who is appointed by the Commissioner of Education from a list of nominees provided by the National Advisory Council on Indian Education, which Part D also establishes. The National Advisory Council on Indian Education consists of fifteen Indian and Alaskan Native members appointed by the President of the U.S. These members have advisory and evaluatory responsibilities relative to governmental programs affecting Native American interests.

Part E provides for grants to prepare teachers of Native American children. Preference is granted to Native American teachers. Part E also provides for the recognition of certain schools on or near reservations to be classified as local educational agencies.

Forty million dollars worth of grants were awarded to 1050 local school districts and organizations to assist in programs

aimed at improving the education of Native American children and adults in the second year of allocation in 1974 under Parts A, B, and C of Title IV. This was an increase of $20.5 million for children and $2.5 million for adults from the first year of Title IV funding in 1973.[25]

Under Part A, $23.8 million were available to school systems with approved applications. This money was used for special programming, classroom improvements, and the purchase of necessary equipment based on the needs of about 214,350 Native Americans in 854 school districts in 36 States. The smallest grant, $467, provided four Native American children in an elementary school in Pollack Pines, Ca., with cassettes and recorders so they could record classroom lessons. The largest grant, $1.1 million plus, brought twentieth century education closer to over 5,500 children in one hundred Alaskan schools. Some of these schools were in such remote villages that many could be reached only by plane, dogsled or radio. Twenty-three Indian-controlled schools on or near reservations were granted Part A funds amounting to $1.2 million.[26]

Approximately $13.2 million was awarded in grants to 135 Indian tribes and organizations, as well as to State and local educational agencies under Part B in 1974. This figure is more than double the amount awarded in 1973. Thirty-one grants were awarded in 1974 totalling $3 million for projects that stressed literacy and career development for Native American adults. These Part C funds also helped Native American adults qualify for high school equivalency certificates.[27]

In 1975, again nearly $40 million were awarded under Title IV. This brings the Federal sum since the Act was passed in 1972 to approximately $97 million and has financed 2,633 projects for the improvement of Indian education.[28]

Through Part A funding, $22.7 million were used to meet the needs of about 253,668 public school Native American students in 845 schools and $2.2 million was granted to 25 Indian-controlled schools on or near reservations. The number of students benefiting from the latter amount was 5,785 Native American children. The Alaskan State Operated School System received the largest public school grant amounting to $836, 595, while the smallest grant under Part A went to a Maine school district to enhance better communication between teachers, students, and parents. This grant was for the sum of $920. Out of twenty-five grants made to Indian-controlled schools, $50,000 was used to modernize a mission school at Yellow tail Dam in Montana and $160,000 were used to continue the pioneering work of the Rough Rock Demonstration School in Arizona.[29]

Twelve million dollars were allocated to Indian tribes and organizations, along with State and local education agencies, under Part B in 1975. This funding involved 148 grants in 28 States. The largest of such grants, $400,000, was awarded to the Navajo tribe of Window Rock, Arizona. This money was used to establish consistent standards for approximately 60,000 school children in the territory, thereby strengthening the Navajo educational system. The smallest grant under Part B was used to finance an information center for the Genesse Indian Valley

Association in Flint, Michigan.[50]

Part C funding awarded $3 million to State and local education agencies and to Indian tribes and organizations for adult and vocational education programs. There were 53 grants in 25 States. One such grantee, the Crow tribe in Montana, received $195,000 while $20,620 went to the Native American Committee for the General Education Diploma in Chicago.[51]

Funds received by the Milwaukee Indian Community school is another example of the funding received from Title IV. For Indians new to a city, one of the most disturbing problems is not being able to find a school that responds to children's learning needs and cultural values. Reservation children find it hard to keep up with the better prepared students from other cultural backgrounds (mainly White middle-class backgrounds). The Milwaukee Indian Community School is one of the few schools for urban Native American children. It is operated wholly by parents of Native American children and various other community representatives. As of 1974, there were 76 students enrolled in first through twelth grades. The school began operation in the 73-74 schoolyear. The Board of directors of the Indian Community School is composed of members of the Oneida and Menominee tribes. This school emphasizes reading, writing and other "tools" of learning. Everything is taught from an Indian base. The Milwaukee Indian Community School is funded by Part B of Title IV.[52]

The Santo Domingo Elementary School in New Mexico is another school which receives funds from Title IV. Most of the students that go to this school come from Pueblo tribes. Part B funds

help cover the cost of a computerized mathematics program at this school. These funds also provide for teacher training workshops to instruct the teachers how to use computerized instruction to help classroom teaching.[13]

The Borrego Pass Elementary School used to be operated by the BIA until it closed down. Then, the Navajo community assumed operational responsibility under contract with the Bureau of Indian Affairs. This school gets students from hogans and villages within a twenty mile radius. The children at Borrego Pass Elementary School enter Kindegarten speaking very little, if any, English. So, K--2 instruction is taught in Navajo by teachers from a Navajo tribe. Basic skills such as writing, math, and reading are taught to the pupils before they begin to learn English in the third grade. Funds from Part B of Title IV provide such things as Navajo lanuage specialists, classroom aides, a student exchange program with an urban school in Albuquerque, field trips and other similar enrichment activities.[14]

On October 30, 1974, 50,000 people were able to listen to educational radio programming for the first time when KEYA-FM went on the air. Thirty percent of the new listening audience are Chippewa Indians living in North Dakota near the Canadian border. With the advent of the new radio station, these Native Americans receive programs in their native language in addition to programs broadcast by the National Public Radio Network. This is the first radio station to operate on an Indian reservation in the U.S. or Canada. KEYA, which means "you" in Metis, the native tongue of the Turtle Mountain Reservation, was activated

with the help of grants from Title IV. Students at the Turtle Mountain school are able to take courses in broadcasting production and play active roles in the station's daily programming.[15]

In the Report of Progress for the Second Year of the Program, the Office of Indian Education presented results which it found concerning the effectiveness of Title IV. It states:

> Indian people, Indian communities, and Indian educators recognize the precedent set for Indian control by the IEA (Title IV) legislation as a major step toward self-determination...It has now become important that the education of Indian pupils is closely related to, and largely determined by, Indian people. (p 1)

The report acknowledges also that Title IV is the only legislation which enables emphasis to be placed on Native American culture and tradition. Native American children are now able to learn of their Indian heritage, creating a worthwhile relationship between the Native American child and his school system.

Data collected from field studies and conferences show that: 1) there has been a movement away from general academic remediation and social adjustment activities to Indian cultural and child centered (self-concept, Indian Pride) activities; 2) there is more emphasis on social motivation programs and academic achievement through motivation and attitude changes; 3) there is an emphasis placed on recruitment and hiring of Indian teachers and aides; and 4) there are projects addressing the needs of Native American community and getting local Native American community support.[36]

As one has seen, the education of Native Americans has been neglected through the years by the Federal Government. Although, Indian education may still not be as good as it should be, with Title IV improvements are being made.

Footnotes

[1]Special Subcommittee on Indian Education, Indian Education: A National Tragedy, A National Challenge, (Washington: U.S. Government Printing Office, 1969, p. ix.

[2]Ibid., p. x.

[3]Ibid., p. xi.

[4]Ibid., p. 9.

[5]Ibid., p. 10.

[6]Ibid., p. 11.

[7]Ibid., p. 13.

[8]Ibid., p. 14.

[9]Ibid., p. 15.

[10]Ibid., p. 15.

[11]Ibid., p. 16.

[12]Ibid., p. 23.

[13]Ibid., p. 28.

[14]Ibid., p. 28.

[15]Ibid., p. 55.

[16]Ibid., p. 58.

[17]Ibid., p. 59.

[18]Ibid., p. 60.

[19]Ibid., p. 60.

[20]Ibid., p. 40.

[21]Ibid., p. 32.

Footnotes (cont.)

[22]Ibid., p. 33.

[23]Ibid., p. 34.

[24]Public Law 92-318, June 23, 1972, p. 101.

[25]HEW NEWS, Monday, August 12, 1974.

[26]Ibid.

[27]Ibid.

[28]HEW NEWS, Friday, August 15, 1975.

[29]Ibid.

[30]Ibid.

[31]Ibid.

[32]American Education, "Indians in Charge Here," V.10, No. 8, October, 1974.

[33]Ibid.

[34]Ibid.

[35]HEW NEWS, Wednesday, October 19, 1975.

[36]The Indian Education Act of 1972: Report of Progress for the Second Year of the Program, U.S. Dept. of HEW, April 14, 1975, p. 2.

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"So That All Indian Children Will Have Equal Educational Opportunity," U.S. Dept. of HEW/Office of Education, May 30, 1975.